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Press Section, Baltic Area of the Lithuanian Liberation Army. An underground newspaper in the process of printing in a forest.

876 626 Lithuanian language, but in Vilnius classes are bilingual. Technological training is favored from the top, and students themselves elect such classes for practical reasons. The Marxist-Leninist "science" is obligatory. Nevertheless, of 2,000 students of the University of Kaunas, only 13 were members of the Komsomol in the school year 1947-48.

883 665 The Komsomol (Communist Youth organization) —just vegetates: there are few Lithuanian recruits. These are found in the cities only. The Komsomol had enjoyed some success during the early days of the second occupation as a "security measure." However, when the authorities began employing the Komsomol personnel for repression, espionage, grain collection supervision, etc., the ranks dwindled. The *Komsorgs* (Komsomol organizers) are pressuring students to join the Komsomol and school directors second the efforts, but there is practically no response: in schools of 500 pupils, only a dozen or so, mostly children of non-Lithuanian race, belong to the Komsomol.

Membership in the "Pioneers"—the parody of boy scouting—is not obligatory but school authorities warn the parents to enroll their children.

In Kindergartens, communist and anti-religious propaganda is forced on little children, and teachers slyly attempt to enlist the little ones as informers on their parents and friends.

Forcible Collectivization and Duplicity

423 Unbelievable official duplicity is practiced by the Kremlin. Thus, *Izvestiya*, the official organ of the Soviet Government, in the issue No. 172 of 22 July 1948 wrote:

"The Agrarian Reform has been consummated in Lithuania. 92,000 former smallholders and the landless have received gratuitously FOR ALL TIME 659,000 hectares of land, tens of thousands horses and cows, over 100,000 houses and other farm structures.

"Prior to the completion of harvesting, over 250 kolkhozes were found in the country."

The final phrase presaged the forcible drive against the "smallholders and the landless" from whom land was seized and redistributed in order to provide statistical data to show a great Soviet "achievement," prior to driving the expropriated "recipients of the land FOR ALL TIME" into the kolkhozes. And yet,

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793 659 661 they discontinue holding Mass and stop the performance of other priestly duties. A number of priests were arrested and the NKVD attempted to enlist their services by threats and blackmail. Because of these methods, several priests consented—and, immediately after their release, fled abroad. Those refusing to become agents were imprisoned. Soon the number of prisoners grew as many friars, preachers and high school students heroically defended their faith.

626 527 461 The Russians initiated a campaign against religious *traditions*. They began by banning the traditional Corpus Christi processions in the streets. All Saints Day was declared to be a working day, and the authorities banned traditional services and mass visits to cemeteries on All Souls' Day. During Advent and Lent, the bolsheviks encouraged dancing, entertainment and anti-religious lectures. Good Friday and Holy Saturday, as well as the second day of Easter, were designated working days. Those failing to report for work on the second day of Easter were prosecuted. In general, at frequent intervals, ordinary Sundays were periodically declared to be working days, and Saturdays—days of rest.

876 626 The teaching of religion in schools was replaced by classes on biology and the Stalin constitution. Biological lectures popularized "Darwinism." The "science of constitution" was to popularize a "Soviet democracy" and its oft-varying shifts directed by party line. In place of religious sodalities and athletic groups, the bolsheviks attempted to form "*Komsomol*" (Communist Youth) nests directed by political instructors called "Komsorg." Religious sermons were replaced by anti-religious tirades in the communist-controlled press and at mass meetings. Attendance at such mass-meetings to hear blasphemies was made compulsory.

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626 661 558 Churches kept open and functioning. However, attendants at religious services were terrorized. The Party posted uniformed and non-uniformed spies at church doors to observe and list the churchgoers. Attendance in church was a sufficient reason for dismissal from higher offices.

000 The anti-religious drive, growing in tempo, began to expand. When Bishops Brizgys and Ramanauskas called on Pozdniakov, the former Soviet Minister to Lithuania and at present the Kremlin's deputy satrap, to ask for the return of the premises of the Theological Seminary, the Russian attempted to "reason" with them. Pozdniakov stated that they should have no illusions: what had been accomplished in Russia in 20 years, will be achieved in Lithuania within two to three years by experienced administrators. Why should the Seminary "delude" young men? By the time they became priests, there would be no duties to perform—in Russia the priests already have nothing to do. . . .

Lithuanian Resistance to the Anti-Religious Drive

798 771 The Lithuanians had suffered much for religion—murder, imprisonment and exile to Siberia—during

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659 656 798 the Ministry of Education whether he could attend religious services. The reply was: "As an individual—yes, as a State employee—No."

Churches in the cities are crowded. In rural areas—the churches are nearly vacant. This is because people are afraid to leave their homes because of robberies and thefts by the Russians and Party members. On Sundays, even uniformed soldiers and militiamen (police) are openly engaging in robberies.

659 798 Q08 A vigorous campaign against priests and the Vatican was instituted since December 1946. The Pope, the Vatican, and Christian morality and ways of life are vilely denounced. In 1947, the Vatican became the "cradle of international reaction": the button pressed in Moscow echoes everywhere under the Russian occupation.

Translators immediately put out literature in the Lithuanian language. *Tiesa*, the official organ of the Communist Party and "government," in its #43 issue denounced the institution of Papacy as a partner of imperialists and exploiters: "The Pope was partner of the gangs of Teutonic crusaders," "During World War II, the Pope supported Hitler, the worst enemy of the Lithuanian people," "the clergy are the worst exploiters and enemies of the people."

Christian morality is also abused but "bolshevik morality" (?) is praised. For instance, *Bolševikiniu Keliu* (On the Bolshevik Path, No. 6/12) of 28 February 1947 wrote:

"The working people of a socialist country are creating their own new morality, basically differing from religious morality. Our morality is based on the struggle for Communism. . . . Morality is the means for destroying the exploiting society and uniting the working people around the proletariat which is forming a new Communist society. Hatred for the oppressors and enslavers . . . these are the wonderful peculiarities of our morality."

Certainly, a remarkable resemblance to Nazi "morality". . . .

The people of Lithuania entertain no illusions: the publicity drive against religion presages a new wave of arrests and deportations and purges. Indeed, since February 1947 mass dismissals from State employment—and every concern is a State concern—began.

798 771 ● 883 The Lithuanian people met the second anti-religious drive with passive resistance, just as during the first occupation. The "purges" are met with heroic stoicism. Churches remain filled with the faithful, regardless of the "friendly reminders" by Communist overlords to avoid the "inconveniences" and "hardships." Religious conferences for school children go on in churches, and the Komsomol is boycotted. Anti-religious "lectures" are attended only under compulsion. Teachers support the Komsomol only under direct pressure. *Tiesa*, the Soviet official mouthpiece, voiced its concern (12 February 1947):

"Komsomol meetings in the II Gymnasium of Siauliai are infrequent. The Komsomol youths' attendance is deficient—a recent meeting was attended by only 5 members out of 13. We asked comrade Baravykaitė,

798 a Komsomol girl, why her sister did not attend. She
771 blushed, did not dare to speak, finally she admitted:
883 'She is afraid.'

"—What do you mean, afraid?

"In the 4th Class there are 2 Komsomol members, but the influence of the reactionary Catholic clergy is very strong among the students of that class. The girls attend church and classes in religion arranged by the priests. Only members of the Komsomol do not attend, and they are persecuted for this reason.

"Reactionary Catholic clergymen built a strong nest in the II Gymnasium. They send out invitations to attend church where religion is taught to students. The teachers could not be unaware of this, yet they do nothing about it."

The Soviet mouthpiece recommended the purging of the teaching staff.

771 The Lithuanian People may suffer long martyrdom for Christianity. Nevertheless, they are encouraged by the sharpening ideological exchanges reflected in the Soviet press. They continue to sing with unfathomable emotion their classic religious hymn:

"Marija, Marija, skaisčiausia Lelija . . .
Palengvink vergija, pagelbėk žmonijai,
Ilgelbėk nuo priešo baisaus . . .

"Oh, Mary, Mary, most immaculate Lily . . .
Ease enslavement, help humanity,
Save from the terrible enemy . . ."

800 If this struggle lasts much longer and the Lithuanians and the other Baltic peoples do not receive help from those who guaranteed to nations and to individuals freedom of worship, then the Baltic peoples will be exterminated. Only their unshakable loyalty to their religious convictions and to liberty, will remain as an example; perhaps to some, more sensitive souls—as a qualm of conscience.

What is taking place in Lithuania and the other Baltic States today is only a reproduction in miniature of the great ideological conflict which is shaking the world: the conflict of religion against anti-religion; a continuation of the conflict of democracy and freedom against totalitarianism and moral and physical slavery. As Mr. Alexander Clifford says in his very significant article in the continental edition of the "Daily Mail" (May 7, 1947): *"Make No Mistake, This Is War—A Holy War."*

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874 fourteen run by the Chamber of Agriculture and six by private persons in receipt of grants from the Chamber. From 1928 to 1937 — the first schools of this kind having been established in 1927 — 2,471 male and female students attended these winter schools, which have become centres for the propagation of agricultural knowledge. They are provided with small agricultural libraries and a supply of agricultural machinery and tools. They also give advice and instruction to farmers, etc.

From 1924 to 1933, agricultural classes were organised at the elementary schools (first by the Ministry of Agriculture, and after 1928 by the Chamber of Agriculture). The instruction was given in premises belonging to the schools, in the afternoons during the winter months, the classes being attended, not only by young people, but also by adult farmers. The teaching was in the hands of elementary-school teachers who had followed special agricultural courses. The 1,175 agricultural classes held during this period were attended by 10,281 persons.

874 In 1930, the first young farmers' clubs were organised on the lines of the American "4-H Clubs", with the object of
● 883 encouraging a liking for agriculture among young people, teaching them how to apply agricultural science on their farms, imbuing them with a desire to work and to co-operate with each other, encouraging thrift, and exalting a love of their fellow citizens, their native land and liberty.

By a law of 1936, these young farmers' clubs were formed into a Union, under the patronage of the President of the Republic. They keep in close touch with the Chamber of Agriculture and are assisted by the latter's agricultural experts. Close relations are also maintained with the Ministry of Education. The clubs generally meet at the elementary schools, and most of them are run by the teachers. They receive financial assistance from the Government and from private organisations, particularly the co-operatives.

Boys and girls between the ages of 12 and 20 are admitted as members of these clubs. They are given various jobs to do — looking after poultry or pigs, growing vegetables, planting and attending to fruit-trees, etc. When the work is completed, the clubs organise exhibitions of the products, and prizes are awarded. Various competitions are also organised — for the best plantations of trees, small gardens, flowers, housewifery, cleanliness, etc.

In winter, the members attend agricultural and domestic economy courses, do manual work, etc. The clubs organise entertainments and excursions. Of recent years, they have paid more attention to physical culture and sport. They have small libraries.

At present, there are 1,087 of these clubs, with a membership of 36,020 (20,406 boys and 15,614 girls).

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There are large peasant youth organisations such as "Jaunoji Lietuva", the Rifle Association, "Pavasaris", etc. The Chamber of Physical Culture has drawn up a programme of physical culture and sport for the peasant youth, which also takes account of their less material needs. The programme is divided into two parts, one for winter and one for summer. It includes games, exercises in self-defence, light exercise, popular dances and community games, running, jumping, throwing, ball games, more strenuous competitions, wrestling, riding, hiking, swimming and winter sports.

The Chamber of Physical Culture has introduced a national physical culture badge, which is conferred on young people in the camps held by the different organisations, after they have had adequate time to train for it.

A sculptor of religious statuettes.